

REPORT ON THE PHILIPPINES

OF THE

Commission on the Orient

OF THE

World's Sunday-school Association

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The section of the Oriental Commission Report herein given appears (in part) in "World-Wide Sunday-school Work," the Official Report of the World's Seventh Sunday-school Convention, which contains also similar sectional reports on Hawaii, Japan, Korea and China, and reports of the Commissions on Continental Europe, South Africa, India, Latin-America, and Mohammedan Lands. The volume contains 664 pages, with 70 pages of illustrations, and may be had for \$1 from the World's Sunday-school Association (American Section), Metropolitan Tower, New York City. For information as to this and other pamphlet reprints of the Commission Reports, apply to the same address.

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In that part of the Orient represented in the report of this commission, namely, Hawaii, Japan, Korea, Philippines, China, we have an aggregate population of 500,000,000, one third of the human race. Against the mass we place the Bible school membership of these countries—500,000. But in doing so we do not forget David and Goliath and the pebbles of God's word, nor Gideon and his band, nor the great promise that "one shall chase a thousand," the exact proportions of this contrast, and as we recall that "two shall put ten thousand to flight," we thank God for the margin and move on.

In the Orient we are standing at the most marvelous moment in Christian history. The time-worn religions of these countries are crumbling. They are not sufficient for the modern life. They do not relate morality and religion. The light of education is dissolving the awful shadows of superstitions that have for centuries blighted the individual and the home. The educated young people of these countries, the hope of the future, are refusing *en masse* the claims of the old religions and stand facing the new day without any religion except as they have known Christ. The educators and national leaders are facing the alternative of constructing nations without a foundation in moral or religious character, or to build upon Christ. The priesthood of the old religions, affrighted by their loss of grip, are making futile efforts to retrieve lost ground, and by feeble imitations of Christian methods are seeking to galvanize the corpse into life.

The solemn question comes to this generation. Shall we allow this wonderful moment when the steel is in the making, when the great purpose of the coming and the death of Christ can be fulfilled to these people, to pass by, never to be regained? Or shall we count ourselves the trustees of the Cross for this generation and legislate

and give of life and means and prayer to save a race? If we fail to do this we have robbed the people of their inheritance.

The problems of the Orient are at once the most stupendous and fascinating in the world's thinking; stupendous because of the enormous populations involved; fascinating because dealing with ancient civilizations at the most strategic moment in all their age long history. The impact of the West, and a Christian West, is swaying this mass of humanity toward Christ. Eager hands are held out toward the Christian leadership of the world asking for help adequate to the great need for uplift. Undismayed by the greatness of the task, with absolute confidence in the sufficiency of Christ, the Sunday-school forces of the world hold out to the myriads of these countries the uncorrupted Word of God as the Bread of Life for their hunger—assured to each life by the hands of the living teacher in the institution of the Sunday-school, and the ideals of that Book as the best motives and safeguards of the individual, the home, the community and nation.

There have been Sunday-schools in the Orient from the advent of the first missionary. Bible instruction for the children has gone hand in hand with the work for adults. These missionaries had, most of them, received their call to service and first training in the Book while in the Sunday-schools of the homeland. They have made the Sunday-school an important part of the work of missions.

The character of this Sunday-school work, as conducted by the missionaries, was shaped by the form of the Sunday-school at the time when they left the homeland, and by the necessities of the environment of the native Sunday-school work, an environment circumscribed by limited quarters, lack of lesson material and quality and number of teachers.

The missionary was frequently the only teacher and the Bible lesson taught to all ages at one time, and the dome of the building God's blue sky. As children and parents were alike ignorant of the Bible this simple plan of Sunday-school work was effective.

With the growth of the native church and the educational work of missions the work of Bible instruction through the Sunday-school assumed certain fixed forms in the Orient.

1. The Sunday-school attached to the organized church, more or less graded according to local conditions and leadership.
2. The Sunday-school composed of members of Christian secondary schools and colleges, and taught largely by the teachers of such institutions.

3. The Sunday-school composed largely of scholars in attendance at the primary Christian day schools and taught usually by the day school teachers, the attendance at Sunday-school a condition often of membership in the school. The Bible is a textbook in such schools.
4. Missionary Sunday-schools of children of non-Christian parents sometimes called "heathen" Sunday-schools, these schools established and maintained by churches or secondary schools and colleges, and taught by the students in such institutions or by missionaries.

Several outstanding needs of the field were clearly formulated when the World's Sunday-school Association, following the presentation of the subject at the Toronto Convention eight years ago, began to plan for the Orient.

1. Such organization of the field as should bring together the missionaries and native workers in interdenominational coöperative effort in order to bring to bear the most help possible for the local Sunday-school and the local Sunday-school worker.
2. The development of an adequate literature for the field.
3. The training of a Sunday-school leadership through the theological seminary and Christian educational institutions and churches.
4. The need of a vision of the Sunday-school as the Bible teaching service for the entire church and community as the surest and sanest method for the evangelization and training of the Orient.

In 1906 the World's Sunday-school Association, in coöperation with the missionary organizations, sent a commissioner to Hawaii, Japan, Korea and China to ascertain conditions and assist in developing these objects, namely, organization, literature, leadership, vision. In 1911 a commissioner visited these fields and the Philippines. Organization was effected, institutes held, methods suggested, exhibits shown, inspiration given, and the missionaries and native workers felt the heartbeat and hand-clasp of the organized Sunday-school work as members of the world's Sunday-school family.

This vital touch upon the five fields represented in this report has been increased by the World's Sunday-school Association through the furnishing of secretaries, by the development of headquarters at centers, through correspondence and literature.

In the development of the work of Commission No. 4 on the Conditions, Needs and Opportunity of Sunday-school work in the Orient the following plans have been employed:

1. The best expert knowledge was obtained from secretaries of mission boards conversant with the field, from laymen and others who had visited these countries, and from missionaries from the fields who were on furlough in America.
2. An all-day conference was called by the chairman in Philadelphia of those most closely informed as to actual conditions, such as Bishop Harris, of Japan and Korea; Dr. George Heber Jones of Korea; Dr. Gamewell of China, and Rev. James McLaughlin of the Philippines. Some who could not be present, such as Bishop Bashford of China, and Bishop Oldham of the Philippines, sent valuable communications.
3. Commissions related to the General Commission were formed in each of the five fields under investigation, and consisted of some of the best Sunday-school leadership in each country. These commissions developed information by means of questionnaires sent out to native workers in the language of each field, covering so far as possible every Sunday-school and the key workers in these countries. Each of these local commissions has made its own report to the General Commission.
4. Questionnaires were sent to the key missionaries in the five countries.
5. Members of the Commission used the opportunity of the recent commission tour to the Orient to confer with leaders and observe conditions.

The result of these investigations, conferences, reports and observations as related to each field is represented herewith with specific recommendations for the guidance of those interested in these countries. Each field has its peculiar conditions and needs growing out of the relation of religious education to the customs of the people, progress in general education, attitude of the authorities, and vitality of other religions.

In general, it may be stated concerning these countries of the Orient:

1. That the Sunday-school is the line of least resistance in the progress of the kingdom.
2. The opportunity of great Sunday-school expansion is limited only by lack of men, means and methods.
3. The Sunday-school is the natural link in the reaching of the home. The love of the Oriental for children is God's open way.
4. The Sunday-school is absolutely needed as a feeder for the church, as a source of supply of material for church educational institutions and as the opportunity of training a leadership and membership grounded on the Word of God from their youth.

THE PHILIPPINES

As one of the newest fields for missionary endeavor the Sunday-school work of the Philippines has had the advantage of missionaries who have had their training in America in the modern Sunday-school, and who have brought to the field the ideals and plans and enthusiasm of the work as they saw it, and who have incorporated these plans as fast as the developing Philippine church could absorb them. The Sunday-school leadership of the islands has been intelligent and aggressive. The trying condition of the climate has not lessened the enthusiasm of the devoted workers. Consequently the islands were fertile soil to which to bring the touch of the organized Sunday-school work, and when a commissioner from the World's Sunday-school Association visited the Philippines two years ago both natives and missionaries united in the suggested organization of the Philippine Islands Sunday-school Union, with headquarters at Manila, electing a Filipino pastor as president, and as a working team the Rev. J. L. McLaughlin, as secretary, and the Rev. Harry Farmer as educational chairman—two of the choicest workers to be found in any continent. Governor Forbes and Bishop Brent coöperated by addresses at the first Sunday-school convention, when practically every province was represented, and 2,000 were present at the organization meeting. The World's Association assumed the headquarters expenses but no salary expenses, these splendid workers giving all they could of their time without compensation.

In the two years elapsing the organization has been developed, institutes and conventions held, methods suggested, and the work inspired. Some 40,000 buttons of the Sunday-school Union were disposed of in a short time by Mr. McLaughlin, in a Sunday-school campaign.

In January of this year Rev. A. M. Williams arrived at Manila as a special delegate, representing Commission No. 4 of the World's Sunday-school Association. Three conventions and institutes were held during his visit: at Manila, at Candon in Iloco, Sur Province, and one at Iloilo in the island of Panay. Model Sunday-school sessions were held. As 300 children at one of these sessions sang one of their stirring hymns a visitor remarked: "That is what I think heaven will be like." The question box method was employed and the people were eager to learn everything possible on the fundamentals of Sunday-school work.

With few exceptions denominational coöperation is the rule in the Sunday-school work here, as in other phases of the evangelical movement. It is easier to secure, in view of the wise provision and fraternal spirit which caused those denominations, which coöperate in Sunday-school work, to make a division of territory that gives well

nigh an exclusive field to a denomination. In the organization of the Sunday-school Union here missionaries and natives welcome the Union as a platform where they could all federate in the interest of the child and Bible study. The same teacher-training text-book (Hurlbut) is translated into the various dialects and pushed by the several missions. The Presbyterians, Methodists, United Brethren and Baptists have their native ministry trained in a union theological seminary at Manila.

The United States in many respects is producing in the Philippines advanced types in the extent and quality of its educational work in sanitation and hospitals and in civil affairs. The laxity permitted in Sabbath observance has not been to the Government's credit, and stirred up a ringing protest at the last Sunday-school convention.

In its Sunday-school work the Philippine Islands must produce an advanced type that shall favorably influence the Malay people and other nations of the Orient. Recommendations looking to this result will appear later. The conditions and needs of the work are herewith presented:

I. STATISTICAL SUNDAY-SCHOOL MEMBERSHIP

	<i>Number of Sunday- schools</i>	<i>Officials and Teachers</i>	<i>Scholars</i>	<i>Total</i>
Presbyterian	133	317	8,705	9,021
Baptist	64	136	2,360	2,496
United Brethren	27	169	1,151	1,320
Disciples	61	119	2,170	2,289
Methodists	199	1,370	10,230	11,600
Special	9	24	437	461
	<hr/> 493	<hr/> 2,135	<hr/> 25,053	<hr/> 27,187

Practically all of these schools are those attached to churches. In the newer mission territory, such as Korea and the Philippines, the natural step is to first develop the church through preaching to the adults, the Sunday-school following the organization of the church. And in these fields the church has to be awakened to the duty of training the child for the kingdom, and to the value of right formation as against reformation.

The cradle roll has taken good root in the Philippines and the home department has also a beginning.

II. EQUIPMENT

Church buildings are used for the Sunday-school session. The primary class, in a comparatively few cases, is separated from the school by curtain or the session held in a separate room. One hundred and one out of the total of 493 schools report use of the blackboard and 76 have pianos or organs. Other equipment is meagre as yet, as the work is new and appliances applicable to the native use have been only partially developed.

Cards, Bibles, lawn socials, attendance contests, picture rolls are among the plans for attracting attendance and sustaining interest.

Bibles are in use most largely by adults, although many schools report their use by the other members. The good work of the Bible societies in the Philippines has made the Bible the general possession of the church.

III. GRADING AND GRADED LESSONS

In a few of the city church Sunday-schools the grading is along the best lines. In a number of schools primary, secondary and adult divisions or classes are the rule. In the bulk of the schools the grading is still a simple affair of primary and main school. The children, as noted above, have been rather neglected in the church program in the past and preference given to the adults, and until recently were not in the Sunday-schools in sufficient numbers to work out a well graded system as yet, but this lack of children and young people is being remedied by the methods employed by Mr. McLaughlin and by the new emphasis on the child. With the development of a teaching leadership, the proper instruction of Filipino pastors as to the Sunday-school, and the gradual development of graded lessons this question of grading will take care of itself.

We have said the gradual introduction of graded lessons, for it is patent that with a few exceptions in the cities where there is a trained teaching force, any general introduction of the graded lesson plan as known in America would be confusing and harmful. There is a call, voiced in several conventions for a primary course. The present helps are written largely from the adult standpoint. A child's lesson or a weekly paper, including the lesson, is imperative.

By the present plan the Literature Committee of the Philippine Islands Sunday-school Union, appointed by the Annual Convention, prepares the lesson comments in English, using the International Uniform Lessons of the year previous, and furnishes the same to the various missions who arrange for publication of the helps in several

different languages. The lesson helps sent out by the Department of Waste Material of the World's Association is thus available and helpful here.

In the Southern Islands both Baptist and Presbyterian missions use lessons prepared by the missions. The International lessons cannot be used there extensively, as they do not have the whole Bible in the Visayan.

The development of an adequate literature is one of the urgent needs presented later.

As nearly one-third of those of school age are in the public schools of the Islands and learning English, much of the lesson and other literature in English will be available in the course of time to Sunday-school pupils.

IV. SUNDAY-SCHOOL SESSION AND PROGRAM

The hour for the Sunday-school session is usually 8 or 9 o'clock in the morning, the length of session varying from 1 to 1½ hours. The program features are usually taken from the lesson quarterly and include song, responsive reading, prayer and the Lord's Prayer, musical specialties such as solo, violin, quartet or chorus, varying the program in some places. The review plan is employed, and there is considerable Scripture memory work, including the Golden Texts and special drills, such as Scripture response to roll call. Quarterly reviews are conducted in some schools.

Special days are practically universal in their use, especially Easter and Christmas. Decision Day is observed in some schools. The cornet and Sunday-school orchestra is sometimes employed. The Filipinos are a music-loving people, they sing well and play in the neighborhood bands with great skill.

V. THE PASTOR AND HIS WORK

The principal place of training the pastors is the Union Theological Seminary, Manila. Here all future pastors are given a course in the Sunday-school and religious pedagogy, Hurlbut's book being used as a basis for the work. The young men in the Seminary, in addition to their courses in methods of Sunday-school work, have a model Sunday-school class every Friday afternoon. One young man teaches the lesson before the class each week. This year each young man taught two lessons during the course. Many of the students have practice in superintending open air Sunday-schools under the supervision of one of the missionaries.

The pastors are usually found at the Sunday-school session acting as superintendents when necessary or as teachers. In some cases the pastor leads a teachers' meeting but this seems the exception.

VI. SUPERINTENDENTS

About one-half of the schools are superintended by church members. The pastors superintend in some 70 of the schools and the balance of the schools use missionaries, Bible women and helpers. Outside of the conventions and institutes no training of this important force for the work of Sunday-school guidance has been attempted. As many of these laymen and pastors have not had a public school education, as such education only came in with the United States occupation of the Philippines, the full training course is not practicable, but a series of simple, practical leaflets should be issued on a weekly correspondence plan for the general education of these leaders in vision and method.

From the Christian educational institutions a Sunday-school leadership is being gradually developed for the work of the superintendent.

VII. TEACHERS

The teaching force is drawn almost entirely from the church membership. Young men and young women from the public schools and Christian schools are entering heartily into this service.

As stated, Hurlbut's book has been translated into a number of dialects and is used as a basis of training in a number of educational institutions, such as the large Silliman Institute at Dumaguete, and the Ellinwood Girls' School, and the Deaconess Training Schools. At the Ellinwood School they have regular courses in Sunday-school work and methods of teaching and special preparation for teaching the next Sunday's lesson each Friday afternoon. Last year they taught in seven morning open air Sunday-schools. The graduates of these splendid schools are spread over the province as centers of Sunday-school enthusiasm and progress. They organize new schools and put new energy into the old schools.

The two days to two weeks' Bible institute, held in a number of the provinces, is another very practical training plan. At these institutes for pastors, local preachers, exhorters, superintendents and teachers a course in the preparation and teaching of Sunday-school lessons is always given, a model Sunday-school is held and the children are gathered in after school each day to give the delegates opportunity

to practice teaching. Missionaries ordinarily supervise these institutes. Note books are used and examinations held. In one institute for girls two hours daily out of a month's program is given to Sunday-school subjects.

The organization of classes for teacher-training in the local churches, especially at provincial centers where high school and college young people are gathered, needs development under the right guidance. There is no more strategic thing in the whole work than to enlist this growing body of educated young people for Christian service, and the fruit of this character of work alone would be such as to warrant the employment of an expert for his entire time.

An up-to-date teachers' library is among the urgent needs in the training of a leadership.

VIII. SCHOLARS

The visitation of scholars' homes by teachers is done to a limited extent only. The scholars' social life is met partially through picnics and a Junior society. The recognition of birthdays is just getting a start. The athletic life is touched hardly at all. It should be noted, however, that the public schools are giving special attention to this, and to American baseball, which is one of the most enthusiastic sports of the Islands. Organized athletics under the public school or Sunday-school management is a strong weapon in killing off cock-fighting and gambling, which had grown up under Spanish rule, and which has been the bane of the Philippines.

Sunday-school papers from America, and largely from the Waste Material Department of the World's Sunday-school Association, are used extensively for the scholars. What is needed, however, are Sunday-school papers with material with a Filipino background for the educated boys and girls.

Lines of service are undertaken by scholars to a small extent, such as distribution of tracts, holding street meetings, helping pagan schools, visitation of sick, personal invitation to services.

IX. THE HOMES

From the fact that 75 per cent. of the scholars come from Christian homes coöperation with the Sunday-school is a helpful factor in the Philippines.

Hindrances to attendance come from the observance of Sunday as a market day, and to an extent from Sunday baseball. The use of the Sabbath as a work day in some cases is a difficulty.

The largest difficulty, however, comes from the strong opposition of the Roman Catholic Church here to Bible teaching. This statement comes from many workers, and in unequivocal terms such as: "The Roman Catholic Church condemns Bible teaching;" "Roman Catholic leaders fight the Bible;" "Fanaticism, prejudice and opposition of priests;" "Romanists hate the Protestant Bible;" "Antagonism of Romanism to the Bible;" "Roman Catholic Church strongly opposes Bible;" "Opposition to Protestant teaching."

In many cases the Sunday-school is found a means of entrance to non-Christian homes, and in not a few such cases conversions are reported as the direct influence of the Sunday-school coming through literature, the visit of the teacher or attendance upon the services. The homes are entirely accessible to visits from the Sunday-school workers.

The Home Department or Home Bible Study on the I. B. R. A. plan is prevailing in only a small way as yet. The Bible societies are getting the Bibles into the homes as fast as possible, but instruction in the use of the Bible is needed. The better organization of the Bible school and Bible study that is surely coming here will help forward the grip of the Bible upon the home.

The use of waste material in the Philippines is a vital factor in enlisting attendance, improving interest, and entering homes. The words of commendation of the material are many: "Considerable help;" "Excellent effect;" "Very helpful;" "Used extensively;" "Used to some extent in all schools;" "Use all we can obtain;" "Need many times present supply;" "Always valuable;" "A great help to native evangelist;" "After use in school wall charts used in home decoration;" "Do not always apply to lesson, but are used as introductory work in the homes."

While the "Prodigal Son" and "Rebecca at the Well" would be much more attractive as Filipinos—yet until produced in this dress the supplies from the Department of Waste Material are doing incalculable good.

X. PUBLIC ATTITUDE TOWARD THE SUNDAY-SCHOOL

Owing to the preponderance of Roman Catholic population the attitude of the Department of Education in the Philippines toward the Sunday-school, and participation of the teachers in religious work outside of school hours has been such that Christian public school teachers have not felt free to engage in such work, as they fear it will hurt them with the Department. The published instructions of the Department to teachers would seem to lend color to this position. The

experiment of public school education is yet too young in the Philippines to have developed an outstanding need of religious instruction that shall produce character to supplement the secular instruction of the schools, but the lack of high moral ideals on the part of Filipino young people is bearing its usual harvest. The enlightening effect of education seems to be the severance of the thousands of the Filipino youth from the demands of superstitious beliefs, and the Sunday-school must be equipped to minister to the whole life of these young people by an adequate vision of its work and organization for its best doing.

The opposition of the many Roman Catholic public-school principals and teachers to the Sunday-schools in many cases operates unfavorably to the Sunday-school. Athletic games have been organized by the teachers during the Sunday-school hours. Teachers not Roman Catholic have sometimes taken an unfavorable position to please the church.

It is due to the work of the Sunday-school in an American country that the Sunday-school should be given an equal chance with all religious enterprises and that all barriers to this, direct or implied, by educational authorities should be removed.

XI. OTHER RELIGIOUS SYSTEMS AND THE SUNDAY-SCHOOL

The only religious system actually operating in the Islands is the Roman Catholic. But little regular religious instruction of the children and young people is attempted beyond the Catechism classes and instruction in the parochial schools. There seems to be no effort to imitate the Sunday-school or by imitating similar schools to draw children away from the Sunday-schools.

XII. THE CHURCH AND THE SUNDAY-SCHOOL

In the Philippines the establishing of the church, as before noted, has preceded the Sunday-school. The opportunities however for establishing Sunday-schools in new fields in city and country are limited only by workers and means. There is general agreement on the part of experienced workers in this field that the outlook for the physical and numerical extension of the Sunday-school is very bright. This opportunity is characterized as "Large, no limit," "Great," "Very good," "May be multiplied many times," "Excellent," "Unlimited," "Splendid," "Good." And there is general agreement as to the great importance of the Sunday-school in relation to the church as a place for the enlistment and training of workers and as a feeder to the church.

XIII. SUNDAY-SCHOOL SUPPORT

Expenses of the church Sunday-schools here are covered by the offerings. Mission Sunday-schools receive help from mission funds.

Some of the mission boards provide help for the translation of Sunday-school literature, principally for Sunday-school lesson translation work.

Practically no provision is made by mission boards for Sunday-school equipment or supplies outside of the lessons. As a consequence the Sunday-schools have, in most cases, gone without adequate equipment. And the missionaries here, as in other lands, have gone into their own pockets often for needed supplies to sustain the work.

In the Philippines the missionary boards have carried through no plans for the support of Sunday-school specialists. One or two boards are considering such plans.

Opinion in general is that the failure of the mission boards to set aside adequate sums for Sunday-school development is a serious drawback to Sunday-school progress.

There is agreement that very much more could be done in increasing Sunday-school attendance, interest, and educational and evangelistic results in the Sunday-school if there were adequate funds and special encouragement and supervision of the work by denominational or interdenominational Sunday-school secretaries. One missionary says the work could be increased 75 per cent. with proper leadership.

XIV. GENERAL

The workers of the Islands are a unit as to the strategic value of the next ten years for a Sunday-school advance movement. The reasons given by various people are interesting.

"The Philippines are in a transitional change." "Romanism is dead in many towns." "Some one will get the young people if we do not." "If we fail to do the work now atheism and agnosticism will close the door ten years from now." "People are breaking away from the old Roman Church and need caring for by the Sunday-school." "Evangelical Christians want their children taught." "Public schools have opened the minds of the young people and dampened prejudice." "These students would go to the Sunday-school if they understood it." "Sunday-school work properly conducted appeals strongly to all classes." "This work is only at its beginning." "People here are just in the making." "Organization needed to meet Roman Catholic opposition." "People have no confidence in priestly leadership."

The outstanding needs of the Philippines are thus expressed: "Leadership," "Literature," "Enthusiasm," "More missionaries," "District conventions and institutes with secretary to push work," "Better organization and equipment," "Definite plans persistently executed," "Right kind of a man to organize and equip."

In such a Sunday-school advance as is needed large emphasis is placed by the workers upon Sunday-school conventions and institutes, model Sunday-schools and model class sessions at such gatherings, exhibit of suggestive material, improved literature, and especially the training of a native leadership and the visitation of Sunday-schools by such leaders.

XV. RECOMMENDATIONS

In response to the plain indications of this report and to the resolutions of the last convention of the Philippine Islands Sunday-school Union, and endorsed through the special delegate of the commission to the Islands, the Rev. A. M. Williams, your commission strongly recommends action by the World's Sunday-school Association and by the coöperating denominations as follows:

1. That the World's Sunday-school Association be asked to provide a general secretary for the Islands approved by the executive committee of the Philippine Islands Sunday-school Union, which is representative of the mission interests and native churches.

2. That the several denominations doing work in the Islands be asked to provide trained native workers to coöperate with the general secretary in developing the Sunday-school work of their respective denominational fields.

3. That we suggest to the larger missions that they make for the next two years an appropriation of \$500 each and the smaller missions \$250 each to develop under proper supervision an adequate literature for the Sunday-school, including lesson helps, manuals, orders of exercise, teachers' library, certificates, and improved outfit for the Sunday-school. The literature committee of the Islands Union may be a proper supervising committee for the spending of these funds.

